Londini Emporia,

OR

Londons Mercatura.

Expreſt in ſundry Triumphs, Pageants and Showes, at the Inauguration of the Right Honorable RALPH FREEMAN into the Maiorty of the Famous and farre Renowned Citty LONDON.

All the Charge and Expence of the laborious Proiects, both by Water and Land, being the ſole vndertaking of the Right *Worſhipfull Company of the Cloath-Workers.*

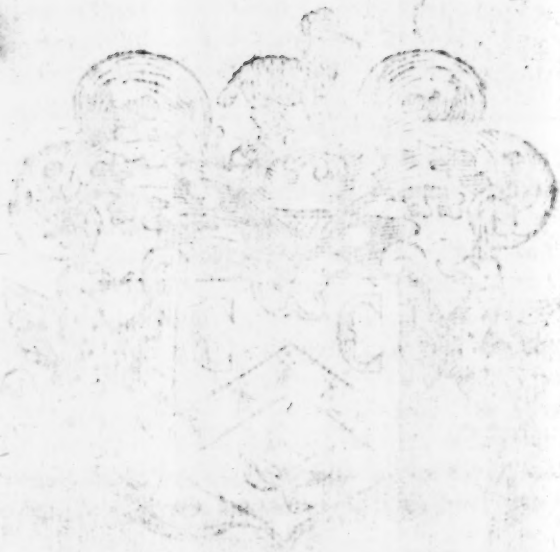
Written by THOMAS HEYVVOOD.

Redeunt Spectacula.



MY TRVST IS IN GOD ALONE.

Printed at *London* by *Nicholas Okes*, 1633.



To the Right Honourable RALPH FREEMAN, Lord Maior of this Renowned *Metropolis* LONDON.

Right Honourable,



THE Triumphs and Solemnities of this Day, are dedicated and deuoted to this your happy Inauguration, which as Time *warranteth, ſo* Cuſtome *confirmeth: And herein hath this City a Priority aboue any* Metropolis *in* Europe: *For* Rome *it ſelfe when the Monarchy of the world was vnder her ſole Iuriſdiction, neuer receiued her* Prætor, Conſul, *or* Dictator *with the like Pompe and Solemnity: yet is it derined vnto you from Antiquity, and I wiſh it may continue to all Poſterity. And Sir, for your owne part I am not altogether vnacquainted with your Modeſty, which would willingly haue euaded this honourable trouble, but now you finde that the Condition of* Honour *is ſuch, that it inquireth after him who regardeth it not, courteth him that affecteth it not, and followeth him faſteſt who moſt flyeth it, as knowing that it is not the Place which maketh the Perſon, but the Perſon which maketh the Place truely Honourable, which now hath inuited you to your merit, howſoeuer againſt*

your minde, according to that of the famous Historiographer Lyui. Decad. Lib. 4. Gratia & honos apud bonos interdum non cupientibus sunt. *Admiring you withall in this your high office and Calling, to obserue the necessary adiuncts thereto belonging, namely,* Affability *with* Authority, *and with your* Sword *and* Power, Commiseration *and* Pitty: *Neither can I wish you a better President to imitate then your Predecessor, of whom I may say,*

Semper honos nomenque suum laudesque manebunt:

Not questioning but that wee may speake the like of your selfe, and the two worthy Gentlemen the Sheriffes, your Assistants, when Time shall summon you to resigne your places to these which shall succeed you: And thus I humbly take my leaue of your Lordship, with this Sentence borrowed from Seneca, Bonum est laudari, sed præstantius est esse laudabilem.

Your Lordships humbly deuoted,

THOMAS HEYVVOOD.

LONDONS

LONDONS EMPORIA,
OR
MERCATVRA.

Mercatura, *i.* Merchandiſe, the *Greekes* call *Emporia*, and *Emporos* a Merchant, the *Hebrewes* *Meker*. From hence (it ſeemes) the Poets call *Hermes* (the Sonne of *Iupiter* and *Maia*) *Mercury*, making him the God of Merchants and Merchandiſe. The miſtery whereof hath in the ancient times beene held glorious, and the profeſſors thereof illuſtrious as thoſe, by whoſe Aduenture and Induſtry vnknowne Countries haue beene diſcouered, Friendſhip with forreigne Princes contracted, barbarous Nations to humane gentleneſſe and courteſie reduced, and all ſuch vſefull commodities in forreigne Climats abounding, and in their owne wanting, made conducible and frequent, nay, many of them haue not beene onely the Erectors of braue and goodly ſtructures, but the Founders of great and famous Cities: (for ſo ſayth *Plutarch in Solon*) Merchandiſe it ſelfe, according to *Ariſtotle*, conſiſteth of three things, *Nauigation*, *Fœneration*, and *Negotiation*, all which are commendably approued, if conſiderately and conſcionably vſed. *Lib. P*

Eight Offices of Piety are in a Merchant required.

1. *Rectitudo conſcientiæ*, Vprightneſſe of Conſcience, which

is moſt acceptable to the Creator, (and therefore ought to be more prized by the Creature) then any vaine-glorious Title: as ſtiled by our beſt Theologiſts, the indulgent Mother of all Vertues whatſoeuer. 2. *Simulationis & diſſimulationis ſeclusio*, *i.* A ſecluſion or ſeparation from all diſſembling or equiuocation. 3. *Fraudem deuitare*, *i.* To abandon all fraud or deceite in bargaining, but in all Couenants and Contracts to obſerue truth and irreproueable fidelity. 4. *Iuſtitiam exerceri*, *i.* To exereiſe Iuſtice: which excludeth the practice of Iniury, Extortion, and Oppreſſion. 5. *Superbiam deponere*, To lay by all pride, for (as diuine *Plato* ſayth) *Hee who knoweth himſelfe beſt, eſteemeth of himſelfe the leaſt*: Wee reade alſo in *Socrates*, that pride is a vice which of young men ought to be carefully auoided, of old men vtterly abiured, of all men ſuſpected and feared. 6. *Beneficientia vti*, *i.* Out of his abundance to bee open-handed vnto all, but eſpecially vnto the poore and indigent. 7. *Auaritiam frænare*, *i.* To bridle the inſatiate deſire of getting, for the auaritious man wanteth as well what he hath, as what he hath not: who hath great trauaile in gathering Wealth, more danger in keeping it, much Law in defending it, moſt torment in departing from it. 8. *Sollicitudines reſecare*, *i.* To renounce all care and trouble of minde, which may hinder Diuine contemplation, but rather to fixe his thoughts vpon that Heauenly treaſure which the Moath corrupteth not, the Fire cannot waſte, nor the Sea wracke: All theſe things deſireable being knowne to be eminent in your Lordſhip, was the maine inducement to intitle this preſent Show by this apt Denomination, *Londini Emporia*: Further of Merchants we reade *Horace* thus,

Impiger extremos curris Mercator ad Indos,
Per mare pauperiem fugiens, per ſaxa per ignes.
The Merchant to the farthest Indies *flies,*
Through ſeas, rockes, fires, leſt Want ſhould him ſurpriſe.

Lib. 1. Ep. 1.

Concerning

Concerning this Company of the Cloath-Workers, non hath beene more ancient, as claiming their place from the first institution, and though in count the last of Twelue, yet euery way equall with the first or any: the reasons are pregnant, and briefely these: The Nobility of the Land are called *Pares*, (that is) Peeres. For their parity and equality, as hauing preualent voyces in the high Session, or Court of Parliament. The two famous Vniuersities are equall Sisters: neyther can one claime priority aboue the other, yet because they cannot be named at once, those of *Cambridge* say, *Cambridge* and *Oxford*: Those of *Oxford* say, *Oxford* and *Cambridge*, which neither addeth nor detracteth from the other: In all numbers there is a compulsiue necessity of order, onely for method sake, not that we can properly say, this Figure in it selfe is better then that, being all of them onely helpers to make vp an Account: since that all the Lord Maiors of this honourable City: (from which of the Twelue Companies soeuer they be Elected) beare one Sword, receiue one Power, and retaine like Authority: (There being no difference at all in place, office, or in granting Priuiledges or Immunities &c.) I hold them all equall without difference, or if any shall claime priority or precedence aboue the rest, let it bee conferr'd vpon that which breedeth the best Magistrates, and of this Company haue beene these after named, not of the least Eminence, as Sir *William Hart*, L. Maior *Anno* 1559. Sir *Rowland Hayward An.* 1570. who was twice L. Maior at the least. Sir *Iames Hewell An.* 1374. Sir *Edward Osborne An.* 1583. *Thomas Skinner*, who dyed before hee was Knighted, 1596. Sir *Iohn Spencer An.* 1594. Sir *Michael Moseley* 1599. Sir *Iohn Watts* 1606. And now this present yeare 1633. the Right Honourable *Ralph Freeman*: Neyther is it the least Honour to this right Worshipfull Fraternity, that it pleased Royall King *Iames*, (of sacred memory)

besides

beſides diuers others of the Nobility, to enter into the freedome and brother-hood of this Company.

Show water.

I come now to the firſt ſhow by water which is a Sea-chariot, beautified and adorned with ſhel-fiſhes of ſundry faſhion and ſplendor. the Fabricke it ſelfe being viſible to all, needeth not any expreſſion from me. This Chariot of no ſmall forme or figure, is drawne by two Griffons. The ſupporters to the Armes of this Worſhipfull Company: Thoſe which ride vpon theſe commixt Birds and Beaſts bearing ſtaues with pendants falling from their tops, in which are portray'd the Armes of the two Sheriffes now in place: The ſpeaker is *Thameſis*, or the *Genius* of the Riuer *Thames*, increaſed to this nauigable depth by the meeting of the *Tame* and *Iſis*, he being ſeated in the front of the Chariot with his water Nymphes clad in ſeuerall colours about him, ſeemeth aſleepe, but at the approach of the Lord Maiors Barge, he rowzeth himſelfe as being newly wakend from a Dreame, and ſpeaketh as followeth.

The Speech by Water.

CAn Thameſis *himſelfe ſo farre forget?*
But 'tis ſo long ſince Tame *and* Iſis *met,*
That 'tis not rare; for we two are growne old,
And being Riuers, ſubiect to take cold:
Fore't with extremity of paine to grone,
As troubled with the grauell and the Stone.
(Whole ſhelues are in our raines) but (Fates ſo pleaſe)
By Artiſts helpe we late haue got ſome eaſe.
Thankes to our Patriots: O when I looke
On you, I muſt acknowledge to a Brooke
My Riuer had beene turn'd, had not your care
Beene euer ſtudious for our beſt welfare.
(My recollection helpes me) you are hee
That vp to Staines *and downe as farre as* Lee,

The Riuer at this we cling by ſun-dry water-engines.

Are

Are my great Lord in cheife; first them I bow
To your Inauguration, and I now
Rowse me in my Sea Chariot, drawne or led
By your owne Griffons: Birds, who haue the head
Of Eagles, Lyons body, wings beside,
All Symboles of that Prætor, *who shall guide*
So great a state; know further, Griffons can
Snatch from the Earth the harnest horse and man
To pray on them at pleasure, these imply
That you must alwayes haue an Eagles eye
To out gaze the Sun, and keepe that Aquilant *sight*
To see what's wrong, and to distinguish right.
The Lyons strength and boldnes you must haue
(With all his pitty,) for to such as crave
Or yeeld vnto him, aining themselues dying,
Scorning to kil, he will not tonch them lying:
But such as striue or shall oppugne his lawes,
He rends and teares them with his Kingly pawes.
The wings your Griffons beare, import what speede
should be apply'd to such as iustice neede:
But why should I though best of Neptunes *sonnes*
(Whose streame almost by your permission runnes)
Instruct him who can teach? since the last yeare
Till this day, neuer ran my Tides so cleare
As now they doe, were neuer so become
With Barges, Ensignes; Trumpets, Fyfe and Drum,
Me thinkes you make me yong againe to view
Old customes kept, and (in them) all things new.
Though I by name of Thamesis *ame knowne*
My streames are yours, you welcome to your owne,
Passe, and returne safe, thus much on we build,
What's on my Waters wanting Land shall yeeld.

To Staines *vpward and downe to* Lee, *the* L. Maior *commandeth the* Thames.

he firſt how by and:

THe firſt Show by Land, Preſenteth it ſelfe in *Paules* Church-yard, which is a *Shepheard* grazing his flocke vpon an Hill adorned with ſeuerall Trees, and ſundry ſorts of Flowers, he fitteth vpon a Dyall to which his ſheepe-hooke is the *Gnomon*, (a Symbole of his care and vigilancy,) vpon the ſame plat-forme where his Sheepe are reſting in ſeuerall poſtures, appeareth a Woolfe ready to ceaſe vpon his prey, at whoſe preſence though his Dogge ſeeme terrified and flyes for refuge to his maſter, yet he ſtands ready at all houres with a bold ſpirit and wakefull eye, both for the defence of his charge and offence of the comon aduerſary the Woolfe, which reflecteth vpon the office of the *Praetor* this day Inaugurated wherein is expreſt, not onely the care he ought to haue of his flocke, but of the profit alſo which ariſeth from the fleece, from which the miſtery of the Cloath-Workers deriueth its Originall. *Paſtor* or *Opilio* in the Roman tongue, and in ours a *Shepheard*: the Hebrues call *Roheh*, from which ſome are of opinion *Rex* and *Roy* are deriued, the *Greekes* call him *Poimin*, which properly implyes *Ouium paſtor* or a feeder of Sheepe: to which charge none ought to aſpire who is not lawfully called, but this Shepheard entereth by the Dore which is the voyce of a free election, and is not that *Mercinarius paſtor* of whom it is thus ſpoken, *Hee ſeeth the Woolfe comming, and leaueth the Sheepe and fleeth, &c.* I ſhall not neede to ſwell my pages by reciting the ſundry profits and emoluments ariſing from this moſt neceſſary Miſtery, without which no Common-Weale were able to ſubſiſt, nor to reckon vp into how many ſeuerall Prouinces and Countries this cõmodity of Cloath is tranſported and vended, nor what ſeuerall ſorts of wares (by barter, and commerce) are in exchange of that brought ouer into our owne Kingdome, therefore to cut of circumſtance, I proceede to the Shepheards Speech as followeth.

The

The Shepheards Speech.

IF a true Shepheard you desire to see,
Looke this way, for hee's embleam'd here in me:
But you graue Prætor rais'd to this high state,
Hee whom as now I only personate
The numerous throng, which you this day behold
Are your owne Sheep, this City is their fold,
And by your graue discretion they shall best,
Know where to browze by day, by night to rest.
As I, so you must on a Dial sit
Which hath no Gnomon but my staffe to it,
And such your Sword is now, your wakefull eye
Must still be ope to watch where you can spy
The Rauenous Woolfe to presse, and block the way,
Least hee on any of your Flocke should prey:
Although my Dog fly from him, who hath binne
Rent with his pawe, and feares his horrid grinne,
Yet at all houres (you see) I ready stand
With armed hart, and Sheepe-hooke in my hand,
(So with your Sword must you) both with an hye
Vndaunted Spirit, and with a Vigilant eye,
Least any enuious thorne, or scratching bryer,
May race their Skinnes, or on their Fleeces tyer,
And that your charge so carefully be borne
They may be neuer But in Season shorne:
Great reason too you haue, for by this Trade,
(Of which Great Freeman, you first Free were made)
The whole Land's Cloath, no Mistery, no Art,
Science, or Manifaßure, that hath part
In Theory or Practick, but must all
Giue due respect to this in generall:
For since the Trade of Cloathing first begun,
Both from the scorching of the Summers Sun,

And bluſtering North-Winds, Rich, Poore, Young and Old
Haue beene defenc'd, nor could that Fleece of Gold
Colchos *ſtill boaſts, (in the' Auncient Poets read*
So vſefull proone, or make ſo fine a threed
With ours, (low priſ'd becauſe not counted rare)
No remote Clima's able to compare:
It is that onely Marchand Iewhich brings
All nouels wanting heere, euen forreigne Kings
Haue thought themſelues Rich Habited to haue worne
Such Cloath as for the commonneſſe we ſcorne,
Oh bleſſe then our increaſe, thoſe that haue beene
I'th Worlds remote parts, and ſtrange Nations ſeene,
For want of Cloath find them goe naked there;
Yet men like vs, and the ſame Image beare,
Make much Sir of your great Charge, 'tis not mine,
Y' are the true Shepheard, *I my place reſigne.*

The ſecond Show by Land.

THe ſecond Show by Land, preſented in the vpper end of *Cheape-ſide*, is a Ship moſt proper to the Trade of Merchant-aduenturers: neither know I whom more aptly to imploy as Pilot therein then *Mercury*, whom the Poets feigne not onely to be *Diaſtorus*, or *Internuntius* betwixt the gods and men: as alſo the Leader of the *Graces*, the Inuenter of *Wreſtling*, the Deuiſer of *Letters*, the Patron of *Eloquence*, &c. (From whence hee hath ſundry attributes and denominations conferr'd vpon him) but he is alſo termed the god of Barter, buying, ſelling, and commerce in all Merchandiſe whatſoeuer.

Wee reade of two onely imployd by the gods in Embaſſie vnto men, namely, *Iris* and *Mercury*: The difference betwixt their imployments is, that *Iris* (for the moſt part commanded by *Iuno*, (as being her chiefe Attendant) and neuer by the reſt of the gods, vnleſſe to fore-tell Warre, Famine, Peſtilence, or ſome ſtrange Diſaſter; And *Mercury*

was negotiated but in ſports, paſtimes, marriage Feaſts, ſollemne meetings, Showes, Ovations, Triumphs, ſpectacles of the like nature, and therefore more proper to this Dayes imployment. He is figured like a young man, freſh coloured and beardleſſe: In his right hand holding a Golden Purſe, in his left a *Caduceum*, (a Rod with two Snakes twined and interneded about it,) their Heads meeting at the top, and their Tayles at the bottome, which the *Egyptians* held to be an Embleame of Peace: and in ancient dayes Great men imployde in the affaires of State, or forreigne Embaſſies, boare ſuch Staues, from whence they were called *Caduceatores*: Hee weares Wings vpon his Hat and Heeles, intimating his Celerity: and behinde him ſtands a Cocke, denoting his Vigilency: ſo much for the perſon, I come now to his Speech.

Mercuries Speech

I Mercury, *the Patrone of all Trade,*
Of Trafficke and Commerce, am this day made
A ſpeaker from the Gods: (for my quicke motion
Can ſayle as well vpon the Land as Ocean
And who the Merchant better can aſſure,
Then Mercury, *the Lord of* Mercature?
To you, this Day with ſtate and power indow'd,
Whoſe winged Ships all forreigne Seas haue plow'd,
And mauger, ſurge, guſt, or tempeſtuous ſtowre,
Diſcouered what our Pole-ſtarre never ſaw.
They from cold Arctos *to the burning* Zone
Haue waſht their keeles to find out lands vnknowne.
Croſſing the Boreal *and the* Auſtrall *lynes,*
To view the ſet and riſe of all the Signes.
To you whoſe Fathers in both Indies *lye,*
The Eaſt and Weſt (all parts both farre and nye,)

What sometimes vp, thicke downe the Volga *steere,*
To know in Musco *what is cheape or deere:*
And what Hesperian Tagus *can afford,*
(To enrich this noble Isl and) take aboard.
There's nothing the braue Persian *can hold rare,*
But hither brought by your great Cost and Care.
The potent Turke *(although in faith aduerse)*
Is proud that he with England *can commerce.*
What Genoua, Luca, Florence, Naples *yeeldes,*
What growes, or's found through all the Latian *fields.*
What's in China, Greece, *or* Ormous *sold,*
(That Diamond worthy to be set in Gold.)
For Norway, Danske, France, Spaine, *the* Netherlands,
What's best in them, comes frequent to our hands.
And for transportage of some surplus ware,
(Our owne wants furnisht) what we best can spare.
No rarity for profit or for pleasure,
But brought to vs in an abundant measure.
To this braue Isle, (by Neptune *moated round)*
You giue a Walk, not fixt on any ground,
But moning 'tweene the Ocean and the Ayre,
Which as you build, so yearely you repayre.
And (though a wooden Fabricke) so well knit,
That should inuasiue force once menace it
With loud-voic't Thunder, mixt with Sulpherous flame,
'Twould sinke, or send them backe with feare and shame.
Graue Sir, no other president you needs
To follow now, then him whom you succeedes
Next on your Motto thinke: so happy proue,
Let your trust be in him that reignes aboue.

THe third Show by Land, is a Model deuised for sport to humour the throng, who come rather to see then to heare: And without some such intruded Anti-maske, many who

who carry their eares in their eyes, will not sticke to say, I will not giue a pinne for the Show. Since therefore it consists onely in motion, agitation and action, and these (expressed to the life) being apparently visible to all, it vaine should I imploy a speaker, where I presuppose all his words would be drown'd in noyse and laughter, I therefore passe to the fourth and last.

The Show Land.

Which is a curious and neately framed Architect, beautified with many proper and becomming Ornaments: bearing the Title of *The Bower of Blisse.* An Embleame of that future Happinesse, which not onely all iust and vpright Magistrates, but euery good man, of what condition or quality soeuer in the course of his life, especially aimeth at: I dwell not on the description thereof, I will onely illustrate the purpose for the which it was intended. This Pageant is adorned with foure persons, which represent the foure Cardinall vertues, which are behoouefull vnto all who enter into any eminent place or Office. *Prudence*, *Temperance* *Iustice*, and *Fortitude*, which are so concatinated amongst themselues that the one cannot subsist without the other.

The first *Prudence*, Reformeth Abuses past, ordreth affaires present, and fore-seeth dangers future: Further (as *Cicero* obserues) *Iustice* without *Prudence* is resolu'd into *Cruelty*, *Temperance* into *Fury*, *Fortitude* into *Tyranny*.

Next *Temperance*, which as *Hermes* sayth, is Rich in losses: Confident in perills, Prudent in assaults, and happy in it selfe. As a man cannot be Temperate vnlesse he be Prudent, so none can be truely valiant vnlesse he be Temperate, neyther can Iustice exist without Temperance: since no man can be truely iust, who hath not his brest free from all purturbations.

Then *Iustice* (which according to *Cicero*) is the badge of *Vertue*, the staffe of *Peace*, the maintenance of *Honour*. Moreouer, *Iustice* and *Order* are the preseruers of

of the Worlds peace, the iuſt Magiſtrate is in his word Faithfull, in his thought ſincere, in his heart Vpright, without feare of any but God and his Prince, without hate of any but the wicked and irregular.

Laſt *Fortitude*, which (as *Epictetus* obſerues) is the companion of *Iuſtice*, and neuer contendeth but in Righteous Actions, it contemneth Perill, deſpiſeth Calamities, and conquers Death, briefely *Fortitude* without *Prudence* is but *Raſhnes*, *Prudence* without *Iuſtice* is but *Craftines*, *Iuſtice* without *Temperance* but *Tyranny*, *Temperance* without *Fortitude* but *Folly*.

Amongſt the reſt of the Perſons placed in this ſtructure, are the three Theologicall Vertues, *Faith*, *Hope*, and *Charity*, as hand-maides attending to conduct all ſuch pious and religious Magiſtrates, the way to the cæleſtiall Bower of Bliſſe, (of which this is but a meere repreſentation and ſigne) who ayme at that Glorious Place, leaſt they anyway deuiate from the true path that leadeth vnto it. I proceede to the Speech.

Prudence the Speaker.

GRaue Prætor, *with your* Cenſors, (*Sheriffes elected, And now in place*) *it is from you expected,*
That hauing your Authority from Kings,
(*And many hundred yeares ſince*) *all ſuch things*
As Cuſtome (*by* Time *ſtrengthned*) *hath made good,*
You ſhould maintaine, with all your lineſyhood,
Which that you will performe, we doubt the leſſe.
When we conſider who's your patroneſſe,
The Holy and bleſt Virgin, (*further*) *this*
Fabricke before you plac't, The Bower of bliſſe.
If we to greater, leſſe things may compare
Theſe preſent, but the petty Symbols are

of

Of what is future; for bare Prudence *here*
Pent and confin'd in humane knowledge, there
Shall be reduc'd to Wisedome *that's Diuine.*
Temperance *(which is bare* Abstinence*) shall shine*
In clarity immaculate: Iustice, *which*
Oft swayes the Ballance so, that to the Rich
It most inclines, shall by an equall Scale,
(Leaning nor this, nor that way) so preuaile,
That Right *in glorious Star-wreaths shalbe crown'd,*
And Iniury *in tenebrous* Lethe *drownd.*
Braue Fortitude *which chiefely doth subsist*
In oppositian of the Antigonist,
(Whether that bee the Bodies mortall state
Seeke to supplant, or Soule infidiate)
Shall stand impugnable, and thenceforth be
Fin'd and repur'd to all Eternity:
When you arriue at yon Caelestiall Tower,
Which aptly may be titled FREEMANS Bower.
The way to finde which, through these vertues lies
Call'd Cardinall: *The stepps by which to rise,*
These Graces *shewe,* Faith, Hope, *and* Loue *attend you:*
Who on their vrseene wings shall soone ascend you.
These (when all Earths pompe failes) your prayers shal bring
Where Saints and Angels Haleluiahs *sing.*

I cannot without iust taxation of ingratitude, omit to speake something of this Worshipfull company of the *Cloath-Workers*, at whose sole charge the Tryumphs of this day were celebrated, for the *Master* the *Wardens* and the *Committi*, chosen to see all things accomodated for this busines then in motion, I cannot but much commend both for their affabillity and courtesie, especially vnto my selfe being at that time to them all a meere stranger, who when I read my (then vnperfect) Papers, were as able to iudge of

them, as attentiuely to heare them, and rather iudicially considering all things, then meerly carping at any thing, as willing to haue them furthered for his honour, to whom they are dedicate, as carefull to see them performed to their owne reputation and credit, in both which, there was wanting in them neyther incouragement nor bounty: and as they were vnwilling in any vaine glory to shew new presidents to such that should succeede them, so they were loath out of parsimony to come short of any who went before them, lest: I could not speake in modesty, and more I forbeare to vtter least I might incurre the imputation of flattery, I come now to the twelue celestiall *Signes*, which may aptly be applied vnto the twelue Moneths during the Lord Mayors gouernment.

The Speech at Night.

SLeepe may you soundly Sir, to morrow prest
To a yeares trouble for this one nights rest,
In which may Starres and Planits all conspire,
To warme you so by their celestiall Fire
Aries *whose Gold-Fleece* Greece *doth so renowne*
May both inrich you and this Glorious Towne,
That Taurus *in your strength may so appeare,*
You this great wieght may on your Shoulders beare:
That the two Twins *the Mothers blest increase,*
May in this Citty still continue peace.
That Cancer *who incites to hate and spleene*
May not in your faire Gouernment be seene
That Leo *waiting on your iudgement seate*
May moderate his rage and scorching heate,
That the Celestiall Maide *may you aduice*
Virgins and Orphans still to patronize
And rather then your iustice heere should faile,
Libra *no more be seene with Golden scale*

And

And that the Scorpions *ſting may be ſo charm'd*
The poore may not be wrong'd, nor innocents harm'd, Sagitta
That Chirons *bent bow ſo may guide your will,*
You may ſtill aime, but neuer ſhoot to kill:
And Capricorne *though all things ſaid to dare*
Though he haue power, yet may haue will to ſpare
That as Aquarius *doth his water power*
You may your goodnes on this Citty ſhower,
Piſces, *the laſt of Twelue, the Feete they guide,*
From Head to Foot, O may you ſo prouide.

I concl[illegible]de with the excellent Artiſt Mr. *Gerald Chriſmas*, whoſe worth being not to be queſtioned (as a prime Maſter in his profeſſion,) I am of opinion that there is not any about the towne who can goe beyond him, of whom I may boldly ſpeake, that as Art is an helpe to nature, ſo his experience is, and hath beene an extention to the tryall and perfection of Art, therefore let euery man in his way ſtriue to be eminent, according to that of *Ouid. 2 De pont.*

Artibus ingenuis quæſita eſt gloria multis.

FINIS.